



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO 5.

NEW-HAVEN, JUNE 28, 1834.

VOL. XIX.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

From the New-York Observer.

ANOTHER LETTER FROM CHINA.

We are indebted to P. Perit, Esq. of this city, for permission to publish the following letter received by him a few days since, from the missionary Gotzloff. We can scarcely yet realize the truth of the announcement which it confirms, that China; the whole of China, is open to the labors of christian missionaries. Surely this fact will rouse the christian world to most earnest prayer and energetic action.

Fokien Province, Tsoi lug, November 28, 1833.

My Dear Sir—Sickness prevented me from writing you more fully from Canton. God has relieved this burden. I breathe the free air of my adopted native province, and am again strong.

Little did I think that so much interest would be felt in your land of liberty for such an insignificant person as I am. I shall now boldly go forth in the strength of the Lord. Though the work is gigantic, I trust upon all Almighty power, and upon a merciful Savior, persuaded that He will glorify his name:

To present you with a full view of the objects which alternately engage my attention, I divide them under three heads.

1st. The opening of an unshackled intercourse with this numerous nation.

You are aware that the maritime provinces, Kwantung, Fokieu, Che-keang, Keang-soo, Pechele, Shantung, Laou-tung; and the islands of Formosa and Hainan, may henceforth be considered as accessible to the missionary and merchant, in spite of all fulminating imperial edicts and prohibitions. I have endeavored to give an outline of the coast, have described the principal emporiums and marked down the numerous islands. The free trade, which perhaps commences next year, will greatly contribute to consolidate those commercial relations which are at present in their infancy. I might long ago have established a permanent hospital in Che-keang if my attention was not too much divided and a constant locomotion necessary. But I shall not lose view of this important object, and humbly trust to carry it into effect by the grace of God.

Gan-hwuy, Hoo-kwang, Szechuen, Yunnan present still a wider field for christian enterprise. You are acquainted with the intended voyage upon the Yang-tze-keang, a river not inferior to your Missouri and Mississippi, through the whole of Central China up to the frontiers of Burmah and Thibet. God will grant success to this undertaking, and the interior of this large empire will be thrown open. The time of national separation is past: God is sending his glorious gospel to the most

distant nations, and surely the largest of all has a share in his unbounded love. Upon this conviction I have founded my operations, and though they may be difficult and meet with reverses, they will finally prove successful.

To facilitate free communication I sent last year a full representation to the Emperor, in which I proved from the classics, that a free intercourse with all the nations of the globe was recommended by the Chinese worthies of olden times. Having in the course of this year, not visited the northern provinces; I had not the opportunity of knowing the result. The local Mandarins are mostly in favor of this measure, and obey reluctantly the imperial orders, whilst the nation receives us with open arms. I have also written an address to the Chinese nation, which I am now distributing, in which I treat the matter upon the principles of the Gospel. After having held frequent conversations on the subject with the highest officers of state, I feel confident, that our intercourse with China will be greatly extended, as soon as we seriously demand it and insist upon it.

2. Composition of tracts for distribution.

Others have done much in this good work; but for China itself, much remains to be done. I have written several large essays. Some are printed, others still in the press. If the Savior grants health and strength, I intend to publish sixteen different essays, in a series. This will cause a great deal of expense, but the God whom I serve is rich. The distribution of tracts and bibles has been carried on very successfully. In no part of Asia, where I have been, is there so great a demand; and so many myriads of readers. Joining this with the preaching of the gospel, I trust in God, that even by these feeble efforts some good may come for China.

3. Treatises upon useful sciences.

The Chinese periodical, which will be carried on, is a small beginning. Upon the request of a gentleman I have also written an essay upon political economy, and hope to extend the sphere considerably as soon as I return to Canton. I am preparing Chinese types for the purpose, a very expensive work. To ensure the wide circulation throughout the Chinese empire of both scientific and religious works, I am now engaging a Chinese bookseller, who has very large dealings, and wish to make him in the scientific department my publisher. There is an immense field for literary exertions: I humbly hope that science allied with the glorious gospel will have some share in emancipating China from bigotry.

4. Medical practice.

This has always been combined with the preaching of the gospel and the distribution of tracts. Often I have been almost suffocated by the crowds of applicants; but I care very little for hard labor, if God is glorified; and the wants of my fellow-creatures relieved.

There are minor points which equally deserve attention; but I have already wearied you with a long letter.

Suffice it to say, that as long as the Almighty sustains me, poor sinner, my days will be devoted to the welfare of China.

A citizen of the world, and adopted by the celestial empire, I rove with unbounded liberty. For these five years I have lived upon the divine bounty, and have never wanted any thing. Though I foresee that the prosecution of the great work will require immense sums, I leave that to Him who says, "The gold and silver is mine." All the noble friends in America and England, who wish to unite for this purpose, may rest assured that their assistance will be highly welcome and indispensably necessary. You will receive succinct accounts of the operations, and a comprehensive view of the sphere of labors. I wish sincerely that my name may be forgotten, being only a humble instrument unworthy the great trust and inadequate to the task. Some statements in the American papers about me were rather incorrect. I should wish that the work and not the persons engaged in it, might draw attention.

Thanks to the noble unknown friends who sustain me by their prayers. I hope to see the fruits of them tomorrow, when I intend to visit my parishoners* in this district, without doubt the most degraded in the large parish. How happy are you in your blessed country when compared with these wretches, whose life and death is absolute misery. Nevertheless they consider themselves the only enlightened nation upon the earth, aiming at transforming the world. You would be amused with hearing them talk about the transforming influence of the celestial empire, which rules over all the seas and keeps all nations—the Americans included—in subjection. As I am not equally puffed up, I am viewed as a forlorn child inflicted with barbarism—in a truly pitiful state.

Present my kindest regards to all the friends who love the Lord, and feel interest in the great cause, and pray for, dear Sir, your most obliged servant.

CHAS. GUTZLAFF.

* Mr. G. considers all the Chinese as his parishoners.

DESCRIPTION OF THE CITY OF PEKING.

To those who are investigating the moral state of the world in reference to the philanthropic and religious movements of the present day, the description of large cities, where immortal beings, we may say, are crowded together, will be felt to be important. We propose to notice some of the great capitals which are found in the heathen world. We commence with an account of Peking, that great center of political influence for one quarter or one third of the population of the globe. It is taken from the (Canton) Chinese Repository for Feb. 1834, which we have just received.

Peking the capital of the Chinese empire, stands on a vast plain, in the interior of Chih-le, (or Pih-chih-le,) the most northern province of China Proper. It is situated in latitude $39^{\circ} 55'$ north, and in longitude $116^{\circ} 45'$ east from Greenwich, and about $3^{\circ} 39'$ east of Canton. On the east and south, the low and sandy plain extends farther than the eye can reach; on the west and north, hills begin to rise above the plain only a few miles from the walls of the city; and at a distance beyond, the prospect is bounded by mountains which separate the province of Chih-le from Mantchou. Viewed from the summit of these mountains, the city appears as if situated in the midst of a thick forest; this effect is produced by the clusters of trees that cover the villages, temples, and numerous cemeteries which encompass the capital. From the great wall, which passes along upon this ridge, mountains, Peking is about fifty or sixty miles distant and a little more than

a hundred from the gulph of Chih-le. The Pih-ho, rising in the north beyond the great wall, flows within twelve miles of the city on the east, and then passes down in a south-east direction by Teen-tsin into the sea. Several smaller rivers, issuing from the mountains on the north west, water a part of the plain; and one of them, which is called the Tung-hway, descends to the city and supplies its numerous canals and tanks; it then flows eastward, and uniting with one of the larger rivers forms an extensive water communication by which provisions are conveyed to the capital.

Peking, or Pih-king "the northern capital," is regarded by the Chinese as one of their most ancient cities; its early history, however, is involved in obscurity. The imperial court has been repeatedly removed from one province to another, having been held in Shen-se, Ho-nan, and in other more southern provinces.—The first monarch of the Yuen dynasty, who ascended the throne in A. D. 1270, kept his court for several years at the capital of Shan-se; but subsequently removed it to *Shan-teen-foo*, the principal department of the province of Chih-le, and the present site of Peking.—Hung-woo, the first emperor of the Ming family, established the seat of his government at Keang-ning-foo, the principal department of the province of Keang-nan, and hence styled Nan-king, "the southern capital;" but Yung-lo, the third monarch of the same line, removed it to Peking, where it has remained to the present time. On native maps the city is not usually denominated Pih-king, but King-sze, "the residence of the court." Since the foundation of the city were first laid, it has undergone many changes in its extent and form. For a long period it was surrounded only by a single wall, and had nine gates; and hence, even to the present day, it is sometimes spoken of as "the city of nine gates." At a later period it was extended towards the south by a new wall, leaving the former southern wall between the old and the new city. At the present time, the northern division is called Nuy-ching, "the inner city," and the southern, Wad-ching "the outer city;" and as in the case of Canton, the northern part is frequently denominated the Tartar city. The new wall which surrounds the outer city, or southern division of Peking, has seven gates.

The northern division of the city is nearly in the form of a parallelogram, of which the four sides face the four cardinal points; it extends from north to south about four miles, and from east to west three, having an area of twelve square miles. The southern division extends from east to west nearly six miles, and two and a half from north to south, occupying an area of about fifteen miles. Thus the entire circumference of Peking may be estimated at nearly twenty-five miles, and its area at twenty-seven square miles.

The walls of the northern division of the city, according to Barrow, are thirty feet in height, twenty-five feet in breadth at the base, and twelve at the top.—The inclination is chiefly on the inner side; the outer side is smooth and nearly perpendicular. Near the gates, the walls are faced with marble or granite, but in other places with large bricks laid in mortar which is made of lime and clay, and "in process of time becomes almost as hard and durable as granite." The intermediate space between the inner and outer surfaces of the wall is filled with earth and clay that was dug from the ditch which surrounds the city. On the outer side of the walls, square towers, projecting about fifty feet from the line of the wall and of the same height with it, are built at the distance of about sixty yards from each other. Two such towers, of equal height with the walls, stand one on each side of every gate, and are connected in front by a semicircular fort. The arches of the gates are strong, being built of stone; they are surmounted by large wooden buildings, several stories high. On the inside of the wall, at the side

of every gate, also near the middle of the interval between the gates, and at the several corners of the city, there is a species of esplanade for ascending to the top of the wall. A ditch surrounds the whole city, which is supplied from the waters of the Tung-hwuy river: with this ditch others are connected, by which the same waters are conducted to all the principal parts of this great metropolis.

To the stranger approaching the city of Peking, its lofty walls and towers give it an imposing appearance, not unworthy the capital of a great empire; but when he comes within the walls, his admiration is turned to surprise. He beholds there none of those beautiful and superb edifices, none of those neat and elegant streets, which are the principal ornament of European cities; instead of these, he sees in various directions irregular assemblages of houses, shops and temples. The style of the architecture, and the general appearance of the buildings, is the same as in Canton. Most of the streets are indeed sufficiently wide and straight; but they are not paved, and, in general, their bad condition is a just subject of complaint, in this as well as in other Chinese cities. As, however, the front of every shop in the business streets, has an arrangement peculiar to itself, and before it on either side, a perpendicular sign-board as high as the roof, covered with inscriptions in large gilt or painted letters, describing the wares within and the reputation of the dealer, and often hung from top to bottom with flags and ribbons; this diversity in the arrangement of merchandise, together with the profusion of gaudy decorations and the bustling crowd by which he is surrounded, divert the attention of the spectator, and cause him to forget in some degree the more disagreeable parts of the scenery around him.

The smaller streets are quiet and free from crowds; but those which lead to the principal gates are constantly thronged with people. The following description by an eye-witness will serve to convey some idea of the scene they often exhibit. "The multitude of moveable workshops of tinkers and barbers, cobblers and blacksmiths; the tents and booths where tea and fruit and rice and other vegetables were exposed for sale: with the wares and merchandise arranged before the doors of the shops, contracted the spacious street to a narrow road in the middle. The processions of men in office attended by their numerous retinues bearing umbrellas and flags, painted lanterns and a variety of large insignia of their rank and station; trains accompanying, with lamentable cries, corpses to their graves, and others conducting brides to their husbands with qualling music; the troops of dromedaries laden with coal from Tartary; the wheel-barrows and hand-carts loaded with vegetables: occupied nearly the whole of this middle space. All was in motion; the sides of the streets were filled with people buying and selling and bartering their different commodities. The buzz and confused noises of this mixed multitude, proceeding from the loud bawling of those who were crying their wares, the wrangling of others, and the mirth and laughter which prevailed in every group, could scarcely be exceeded. Pedlars with their packs, and jugglers and conjurers, and fortune-tellers, mountebanks and quack doctors, comedians and musicians, left no space unoccupied." Such, according to Mr. Barrow, is the scene exhibited in a street in Peking. The crowd of people, and the variety of strange sights and sounds on the occasion described, was probably rather greater than usual; but he has given too correct a representation of what may sometimes be witnessed even in the suburbs of Canton, to allow us to accuse him of much exaggeration.

Soon after the present dynasty took possession of the throne of China, in 1644, the government, designing to occupy the northern division of the city as barracks for its troops, purchased the houses of the private owners

and gave them to the Tartars who had served in its wars: but these brave soldiers, less skilled in the arts of peace than the people they had subjugated, were very soon obliged to sell them to the Chinese. In consequence of this, all the principal and many of the smaller streets, with the exception of those near the imperial palace, are owned and occupied by Chinese; and the Tartar soldiers have been compelled to take up their abode in the lanes and alleys near the walls of the city. Thus far we have spoken of the capital as a whole; we now proceed to survey its principal parts.

The northern division of Peking consists of three inclosures one within another, each surrounded by its own wall. The first contains the imperial palace and the abodes of the different members of the imperial household; the second was originally designed for the residence of the officers and attendants of the court, but is now occupied in part by Chinese merchants; the third consists of the remaining space inclosed by the outer walls, which have already been described.

The first inclosure, which is called the forbidden city, being the seat of 'the dragon's throne,' the place from which emanates the authority that governs one third of mankind, is the most splendid, as well as the most important part of Peking. According to the notions of a Chinese, all within its walls is gold and silver. "He will tell you," says Mr. Barrow, "of gold and silver pillars, gold and silver roofs, and gold and silver vases, in which swim gold and silver fishes."

It is situated nearly in the center of the northern division of the city. It is an oblong parallelogram about two miles in circumference, and enclosed by a wall of nearly the same height and thickness as that of the outer wall of the capital. This wall is built of polished red brick, and surrounded by a broad ditch lined with hewn stone, and covered with varnished tiles of a bright yellow, which give it the appearance, especially when seen under the rays of the sun, of being covered with a roof of gold. On each of the four sides is a gate consisting of three arcades or avenues, surmounted by a tower. A tower also stands at each corner of the wall. The interior of this inclosure is occupied by "a suit of court yards and apartments which seem to vie with each other in beauty and splendor." The terraces and glacis are covered with large bricks, and the walks that lead to the great halls are formed of large slabs of gray and white stone. It is divided into three parts, the eastern, middle, and western. The middle division contains the imperial buildings, which are subdivided into several distinct palaces, each having a particular name and destination. "There reigns," says father Hyacin'h, "among the buildings of the forbidden city, a perfect symmetry both in the form and height of the several edifices and in their relative position, indicating that they were built upon a regular and harmonious plan." We will notice a few of the most remarkable objects it contains, beginning at the southern part of the middle division.

1. *Woo-mun*, 'the meridian gate.' Before this gate, on the east, is a lunar, and on the west, a solar dial, and in the tower above it a large bell and gong. Public officers of both the civil and military departments, enter and leave the palace by the eastern avenue; none but the princes of imperial blood, are permitted to pass the western, and no one but the emperor the southern avenue. Whenever he goes out and returns through it, the bell is rung and the gong struck. When his troops return in triumph from war and come to present their captives, the emperor places himself here to perform the ceremony of receiving the prisoners. Here also, are distributed the presents which the emperor makes to foreign princes and their ambassadors, as well as his own vassals. After passing this gate the visitor enters a large court, through which runs a small canal, over which are five bridges adorned with balustrades,

pillars, steps, and figures of lions and other sculptures, all of fine marble. He next enters a beautiful court terminated on the right and left by gates, porticoes, and galleries adorned with balconies supported on pillars.

2. *Tue-ho-mun*, 'the gate of extensive peace.' This has five avenues, and in other respects resembles the *woo-mun*, or meridian gate; it is a superb building of fine white marble. The height of the basement is twenty feet, and of the whole edifice, according to father Hyacinth, one hundred and ten. The ascent to it is by five flights of forty-two steps each, bordered with balustrades, and ornamented with tripods and other figures in bronze. The central flight is very broad, and is reserved for the emperor alone: princes and officers of the first rank enter by the two next, and inferior officers by the others. Here the emperor, on the first day of the year, on the anniversary of his birth and several other occasions, receives the congratulations and respects of his officers, who prostrate themselves to the earth before him and strike the ground with their foreheads.

3. *Chung-ho-teen*, 'the hall of perfect peace.' This is the hall of audience where the emperor comes to examine the implements prepared for the annual ceremony of ploughing; and where also the genealogical tablets of his ancestors are presented to him.

4. *Paou-ho-teen*, 'the hall of secure peace.' In this the emperor gives a banquet to his foreign guests on new year's day; and the authors of the biography of his deceased father come in pompous ceremony to this hall to present to him their work. After ascending three flights of steps, and passing another gate, the *keen tsing mun*, the visitor sees before him

6. *Keen tsing kung*, 'the tranquil palace of heaven,' i. e. of the emperor. This is a private retreat, to which no one can approach without special permission. To this palace the emperor repairs whenever he wishes to deliberate with his ministers upon affairs of state, or to see those who present themselves as candidates for office or for advancement. It is described by Timkowski as "the loftiest, richest, and most magnificent of all the palaces." In the court before it is a small tower of gilt copper, adorned with a great number of figures which are beautifully executed. On each side of the tower is a large vessel of gilt copper, in which incense is burnt day and night. It was in this place that Kang-he, in the fiftieth year of his reign, instituted a grand festival, to which every individual, whose age exceeded sixty years, whether a civil or military officer, or a private citizen, was invited. Tents were erected in the front of the palace, and tables spread for many thousands. The sons and grandsons of the emperor themselves waited upon the guests. At the end of this generous entertainment, presents were distributed, adapted to the condition and rank of those to whom they were given. Keen-lung also, in the fiftieth year of his reign made a similar feast. The number of guests was twice as great as on the former occasion. Those whose age exceeded ninety years were admitted to the table of the emperor, who addressed them with kindness and afterwards bestowed on them magnificent presents.

6. *Keou-tai teen*: this hall resembles in many respects the *chung-ho-teen*; it contains twenty five of the emperor's seals; ten others are kept at Moukden.

7. *Kuan ning kung*, 'the palace of earth's repose,' i. e. of the empress, is the usual abode of 'heaven's consort.' This opinion, that *keen* and *kuan*, the emperor and empress, are heaven and earth, is a favorite dogma of the reigning dynasty, and is sedulously inculcated in its state papers. Beyond this palace stands the

8. *Kuan ning mun*, 'the gate to earth's repose,' which admits the visitors to the

9. *Yu hua yuen*, 'imperial flower garden.' This is laid out into beautiful walks designed for the use of her majesty, who, being of Tartar origin, is not deprived

of this pleasure, as are the Chinese ladies, by being crippled with small feet. The gardens are filled with elegant pavilions, temples and groves, and interspersed with canals, fountains, lakes, and beds of flowers.—Two groves, rising from the bosom of small lakes, and another crowning the summit of an artificial mountain of rugged rocks, add much to the beauty of the scene. At the east of this mountain is a library, said to contain a complete collection of all books published in the empire.

10. *Shin-woo mun*; this gate stands beyond the imperial flower garden, and forms the northern entrance to the forbidden city. We have now completed our survey of the central division of the *kin ching*; the eastern contains fewer objects of interest.

11. *Nuy-ko*, 'the council chamber.' This term, *nuy-ko*, is used to denote not only the cabinet of the emperor, but also the hall in which that body holds its sessions. It is situated near the southern wall; and beyond it, towards the east, is the *nuy-koo*, the imperial treasury.

12. *Chuen-sin teen*, 'the hall of intense mental exercises.' It is situated at some distance northward from the *nuy-ko*. Offerings are brought and sacrifices presented here to "the deceased teacher," Confucius, and likewise to other ancient sages.

13. *Wan-yuen ko*, the imperial library, or, more literally, 'the hall containing the literary abyss'; this is situated near the *Chuen-sin teen*, and consists of several buildings and suites of rooms, which, containing a large compilation of the national literature, *Sze koo tseuen shoo*, 'the complete books of the four treasures,' (or libraries), presents the largest and most complete literary collection in the empire. Farther north, in this division of the prohibited city, are situated several imperial buildings and the palaces of princes: and al-

14. *Fung-seen teen*, a temple to which the emperor comes to "bless his ancestors," whose names are written on tablets deposited here. Before the day when any great sacrifice is to be offered, and when he is about to leave the city, as well as when he returns, the emperor pays a visit to this temple: likewise, at the commencement of each of the four seasons of the year, and on the first and fifteenth days of every month, offerings are here presented, and during each day are thrice repeated. In the western division of the prohibited city, beginning again at the south, we notice only a few of the principal objects.

15. *Nan-han teen*, this hall stands near the southern wall, and in it are collected the portraits of the sovereigns of preceding dynasties, and likewise tablets, and broad rolls, containing the portraits of eminent scholars and sages; these are arranged according to the degree of merit attributed to each.

16. *Woo-ying teen*; this hall contains his majesty's printing establishment; it has a bindery and buildings in which the blocks used in printing are preserved.

17. *Nuy woo foo*; here are held the sessions of a court of commissioners, or controllers, which "has among its prerogatives the regulation of receipts and expenditures of the court, its sacrifices and feasts, rewards and punishments, and all that relates to the instruction of its younger members" &c. This establishment, together with the principal magazines of the crown, which are under its superintendence, is situated near the wall on the west side of the city.

18. *Ching huang meau*, 'the temple of the guardian deity of the city,' which stands at the north-west corner of the inclosure. In the north-eastern part of the same division, are six palaces which are occupied by the females of the emperor; they are situated like those designed for the residence of the princes, in the eastern division.

We have now completed our brief survey of the pro-

hibited city, which is regarded by the Chinese as the most sacred and awful of places. In their estimation it is also the most magnificent. The glittering yellow and various ornaments of the roofs of its palaces and other edifices, and the brilliant colors and abundant gilding applied to the interior, give it, in their eyes, a dazzling glory; but were we to seek in it for convenience of construction, or for much that can seem elegant or grand to one whose taste has been formed according to any of the rules of architecture adopted by the people of the west, we should doubtless meet with disappointment.

(To be continued.)

CONDITION OF FEMALES IN BURMAH.

The following remarks on this subject are taken from the Richmond Religious Herald. They were taken down, by a sister who heard them related by Mrs. Wade, before a meeting of ladies, in that city.

With respect to the condition of Burman females, Mrs. Wade observed:

"No language could give a correct conception of their degradation. They are considered in every respect inferior to the men; and from their birth are treated by their parents as slaves. The fathers take their boys about with them, and appear to consider them as companions; but towards their female children, they are complete tyrants. Wives in Burmah are treated in some respect better than in Hindostan. They are suffered to go out when they like, and sit at the table and eat of the same dish with their husbands; but should a woman presume to offer her opinion in their presence, she would receive a blow or a kick, with an exclamation of 'you woman! what do you know?' Female children, as soon as born, are frequently offered to their gods; and smiling little creatures, just beginning to totter along, and show an intelligence well calculated to interest any one, much more a parent, are carried down to the river, and coaxed along in the water until they are some distance in the current, and then pushed down the stream. They sometimes appear to be sensible of their degraded state, and may be frequently seen praying to their gods, that when they pass into another state of being, they may enter into the body of a man. They believe in the doctrine of transmigration, and that for millions of years they are doomed to a continual whirl of transmigration, unless they should perform a great many devotional acts, and practice many religious austerities—then they may become gods, though they are liable to sickness, pain and death; but by becoming gods they are annihilated, and this is the greatest happiness they desire. Yes, what the poor Burmans desire most earnestly is, that after having passed this whirlpool of transmigration, as their sacred books term it, they attain the felicity of annihilation. They believe in a state of future punishment, and have very correct ideas of it, and know that for the sins they commit they will be punished. But in their conduct towards each other they practice every kind of deception that will give one the least advantage over the others; and husbands and wives, brothers and sisters, parents and children, will steal and lie whenever they have an opportunity. The women are very ignorant, never being taught to read. Though they have public schools for boys, women are totally neglected in this respect."

With respect to the state of females after conversion, Mrs. Wade remarks:

"A change is directly visible—they show an anxiety to be instructed—conduct themselves with propriety in every relation of life, and show, by their behavior, that the truths of the gospel in which they believe, really influence all their thoughts and feelings. They clothe themselves and their children decently and neatly. And in their houses a complete change takes place: for in their domestic arrangements they are not naturally neat. A profession of religion on the part of husband or wife, frequently causes a separation, though generally for a short time; for so much affection and such a desire to please is manifested by the convert, that causes the other to return, and in these instances they live happily, and very often it results in the conversion of the other. She mentioned the case of a woman whose husband did not leave her, but acted towards her with great cruelty, who consulted Mrs. W. what she should do. She advised her to pray for him, that God would be pleased to convert him also—after praying some time, she again came to Mrs. W. and said she was almost ready to give up, so little success attended her exertion. But she encouraged her, and told her to continue her prayers, for the Lord would certainly answer them in his own good time. She did, and at the end of nine years, had the happiness of seeing her companion brought from the bondage of Satan into the marvelous light and liberty of the gospel, and he is a most bright and shining Christian, and though a short time since he professed religion, he is a deacon in the church, and his whole desire seems to be to do good. And nothing can exceed the gratitude of this poor woman. Do any of her friends show a disposition to tire in any good work, she encourages them by advertising to her own case as a signal instance of Divine mercy and goodness. Mrs. Wade has established a female prayer meeting, and they come miles to attend it—and then every convert feels it her duty and great privilege to join in prayer. Mrs. W. says they are happy moments, she enjoys them more than any prayer meeting in her native land, for all reserve and fear of others are banished, and they seem indeed to be of one heart and one mind. They manifest the greatest gratitude to the Christians in America for having sent to them the bread of life, and on being told that perhaps those very persons did not profess religion, they voluntarily agreed to pray for them. And Mrs. W. remarked that when she heard of the revivals among young persons in the United States, she thought eternity alone will disclose how many have been converted in answer to the prayers of the poor Burman females. They are exceedingly active and zealous in distributing their tracts, reading them, conversing on religion, and in every good work. When three or four meet together they think it would be a most heinous sin did they consume time in conversing about themselves or their own affairs. No! the affairs of the soul is their sole topic, and much do they enjoy themselves in this Christian communion. The men frequently will get a little money in advance, perhaps enough to support their families for a month, and then devote their time to visiting about the villages and several miles up the country, distributing tracts and preaching the gospel.

"The food of the missionaries is exceedingly poor, consisting of curry and rice. Curry is a sauce composed of heating materials, which they find servicea-

ble to their health. They find that tea and coffee do not agree with them in that warm climate. They occasionally purchase fowls, but they are very poor, though the taste is good. And this is missionaries' food weeks and years, except they should be sick, then they procure if possible whatever they desire.

They practice excessive self-denial—for knowing and feeling the wants of the poor heathen, they submit to any privation in order to contribute of their little substance, something wherewith books and tracts may be purchased. Their houses are constructed of bamboo coarsely woven in wicker work on the four sides, and a piece laid for the floor. This is covered with matting, and the roofs usually thatched to keep out the rain, and divided into as many apartments as they desire. With respect to employment, after they have eaten their rice and curry, the missionary takes his books and will go to some distance to a *zayat*, which is a large shed, and there he sits until sometimes quite a large number will collect, and he explains to them the words of everlasting life, while his wife is employed all day, surrounded by females, in reading to them from the Bible by a sentence at a time, and explaining as she proceeds until they fully understand it, and then proceeds to another. And this is the way they pass their time from Monday morn till Saturday night. On Sunday they have worship in their chapel, and tis a lovely sight to see them all so attentive to the preached word, and conduct themselves with so much propriety and decorum. O when Christians are apologizing to each other for their fate, and are sitting down to a sumptuously covered table, let them remember the missionaries with their poor subsistence, and ask if, with the wants of the heathen pressing upon them, they can conscientiously indulge in such luxuries; and in their clothing, jewelry, the furniture of their houses, do not Christians in America greatly sin."

BERKSHIRE FOREIGN MISSION SOCIETY.

From a Correspondent of the N. Y. Observer.

PITTSFIELD, June 12, 1834.

I have this day returned from attending the annual meeting of the Berkshire Auxiliary Foreign Missionary Society. Like similar institutions in the other counties of New-England, it constitutes a part of the system organized in the churches for the support of the American Board in its magnificent enterprise of converting the world. The meeting was held at Lanesboro, a pleasant town five miles north of this place, in the meeting house where the Rev. Mr. Hooker's congregation worships. Dr. Shepard, of Lenox, presided. I think he also is the presiding officer of the Berkshire Association of ministers, sitting at the same time in L. Over this reverend body, as well as over the societies that met to-day, this gentleman presided as the successor of the late Dr. Hyde, of Lee, whose memory is probably as much revered in this region, as it is possible for that of a mere mortal to be. I think I saw the proof of this in the instantaneous change produced in the feelings of the audience, when in the annual report, read by Mr. Hawley, of Hinsdale, a solemn and tender tribute was paid to the deceased father in Israel. The Rev. Mr. Brewster, of Peru, was also honorably mentioned in the report, as having been a most efficient laborer in this cause. He is numbered with the pious dead. It is thus that the ranks of our Captain's spiritual army are thinning from time to time. They must be filled and enlarged. May God bless the Education Societies, and make them more prosperous than they have ever yet been!

The chief point of interest in this meeting was the fact of the presence of Rev. Mr. Winslow, of Ceylon, and of Dr. Butler, who had the unintended honor of an imprisonment in the dungeons of Georgia. I commend the Board for this mode of doing business. This is wisdom—to plant before our eyes the living monument.—Nothing so invigorates the understanding, touches the heart, or stimulates the hopes of the friends of Jesus and his missionary cause. Let the participator in the scenes and transactions described be present and speak, and the work is effectually done. I remember to have once heard from a pulpit in Albany, the Rev. Mr. Williams, Vice Agent of Liberia. He raised his dark hands and said, "These hands have assisted in knocking off the chains from the limbs of a hundred native Africans."—The effect was electrical. Who could doubt the importance of sustaining such an enterprise! So here we had the beloved brother who has toiled fifteen years in Ceylon, who has seen the horrors and impurities of heathenism, and the conquests of christianity over them who has buried his beloved wife in the bosom of a heathen land, who parts with his sweet daughter forever on earth, to return to his toils and cares, and there to die! Unenvied be the heart, uncoveted the sensibilities, that should refuse to be moved by such a spectacle. And the victim of Georgia mercy! He too was there, a modest, unassuming man, evidently intent on doing good to his fellow men. The idea was once advanced at one of our public anniversaries, that those divines who were so eagerly engaged in the theological controversy, ought to be sent on a foreign mission. It would soon cure them. Mr. Winslow seems to have been very naturally disgusted with what he saw on his arrival in this country.—At Philadelphia he said he witnessed a painful conflict in the General Assembly about this Presbytery and that Presbytery; brother arrayed against brother. In New-York his ears were assailed with the din of *new measures* and *old measures*. In New-England he was saluted with *Taylorism* and *Tylerism*. He rebuked this spirit in presence of his enlightened audience with dignity, majesty and mildness. He would not sacrifice truth, but "Oh," said he, "could you realise how this looks to us, who feel the necessity of UNION against the powers of darkness, you would forsake this field of unprofitable contention." The Lord grant that those concerned may profit by the reproof.

Mr. Winslow preaches to-night in the meeting house of the Second (new) Congregational church in this place, recently organized. Three churches (besides the above) have been built in this beautiful and flourishing town within the last nine years. The minister for the new congregation is not yet selected.

From the Boston Recorder.

THE BRITISH DELEGATION AT PLYMOUTH.

Mr. Editor.—A meeting was held at the third church in Plymouth, on the evening of the 2d of June, on occasion of the visit to this landing place of our Fathers, of the Rev. Andrew Reed of London, and Rev. James Matheson of Durham, England.

Supposing that they would be gratified in calling at this place, one of the Congregational Clergymen in the vicinity, by a letter to them at New York, invited them, on behalf of his brethren, and in concurrence with Rev. Mr. Boutelle of the third church, to fix a day, when they would favor the pastors and members of the pilgrim churches with the opportunity of greeting them as the representatives of the Congregational Churches of like faith in England and Wales. In responding verbally to this invitation, at Boston at the anniversaries, Rev. Mr. Reed stated,

that he and his colleague preferred to meet his brethren "in a social" rather than in a public way. But as the public were supposed desirous of uniting in the proposed religious exercises, notice was accordingly given. The English brethren also stated, that they were so much interested in the history of the puritans, that they must by all means visit Plymouth.

The meeting house was well filled, though the meeting was a day earlier than anticipated, and the notice short. The audience, by their breathless silence and by their subsequent remarks, testified that the meeting was not only a novel, but an exceedingly interesting and instructive one. After prayer by Rev. Mr. Conant of the Baptist church, Rev. Mr. BOUTELLE welcomed them nearly as follows:

Permit me, my respected friends, to introduce to you, Rev. Messrs. Matheson and Reed, a deputation from the Congregational Union of England and Wales to the Churches in the United States.

Permit me also in your name, and in the name of the descendants of the Pilgrims, to express to them our sentiments of fraternal regard.

It is with heartfelt gratification, Rev. Sirs, that we welcome you to this hallowed spot, where our forefathers first planted their feet—a spot hallowed by their sufferings and tears, their pious labors and sleeping dust.

We welcome you as descendants of the Puritans,—that noble race of men, who during the 16th century, rose as benefactors of mankind, and in the midst of surrounding darkness, hung up, in mid heaven, the lamp of civil and religious freedom; thus kindling a light, which has been glowing ever since with a constantly increasing luster, and which is destined to blaze on until its bright beams shall have illuminated every dark spot of the earth.

Descended from the Puritans ourselves, we delight to cherish their memory, and to extend our fraternal love to those of their posterity dwelling on the other side of the water.

Our ancestors were *your* ancestors; your forefathers our forefathers; we therefore are brethren. As such, most cordially do we welcome you.

As delegates from more than 1600 Congregational churches in our father-land, we welcome you, Contending as those churches are for religious toleration, for the faith of our common ancestors, and for that form of church polity for which *they* so nobly struggled, we cannot but feel a deep interest in your welfare. We pray for, we rejoice in, your prosperity; and we will strive to be co-workers in promoting essentially the same great objects.

As citizens of England we welcome you—that land whence our pilgrim Fathers came;—that land of science, of literature, and of great national prosperity, where so much is doing for the cause of human freedom, for the advancement of pure religion, for the amelioration of the great family of man, and the ushering in of millennial glory. As brethren of our common Lord, we welcome you; and commend you to his favor, and protection.

May heaven smile propitiously on your mission, rendering it subservient to the interests of His kingdom, both in England and America, and making it conducive to the strengthening of these cords, which which should unite in one common brotherhood, two nations, exerting a powerful influence on the destinies of the world.

Rev. Mr. MATHESON, in addressing the assembly, said it was with feelings of the deepest interest that he had been permitted to visit this spot—hallowed by so many interesting associations, and had stood this day on the rock on which the feet of the Pilgrims first stepped. He could not have returned to his native land fully satisfied, without having indulged this high gratification. He alluded with much feeling to the kind manner in which they had been welcomed, and in behalf of his brother present and also of his brethren in England, cordially reciprocated the same feelings of Christian love and fraternal regard. He then glanced at the causes which drove the Puritans to this savage wilderness, paid a high compliment to their character, and said, he felt grateful that he was permitted to witness in this land, the glorious results of their toil, and self-denial, and pious zeal.

Referring to its being the evening of the Monthly Concert, he observed that the enterprise in which our Fathers engaged was decidedly missionary in its character.

He then, with much force, urged upon the assembly, the duty of enlisting in this work, by prayer, by self-denial, by consecration of time and talent, property and soul. Thus they would tread in the footsteps of their pious ancestors; and imitate the example of Him who left heaven on a missionary embassy to this lower world.

Rev. Mr. REED, in commencing his address, observed that when a boy he had read with deep interest the history of the Puritans, and that his sympathies were specially enlisted in behalf of those who had been driven by persecution, to seek an asylum in this western world. He had often wished to visit this interesting spot; and contrary to his expectations, he had this day been indulged with this high privilege. He heartily concurred with his brother in reciprocating the kind feelings which had been expressed.

To profit by this occasion, let us, said he, analyze the Pilgrim character. One striking trait in that character was ardent love, and firm adherence to essential religious truth. This was brightly manifested in all their conduct. To establish and maintain this, was the principal motive that induced them to forsake all that was dear, and to brave the dangers of the ocean, and of an unknown land. After recapitulating some of the prominent truths to which they were so strongly attached, he urged on the audience a similar adherence to these great truths.

Another principal ingredient in the character of our ancestors, was a deep devotional spirit. They commended themselves to God in prayer when they quit their native soil; when the storms beat upon their frail bark; when about to place their feet on the Pilgrim rock; and when exposed to disease, danger and the savage foe. In every trying situation, they were much in prayer. Strive to imitate the same devotional spirit.

A strong, undoubting confidence in God, was another prominent characteristic of the Pilgrims. This shone forth at all times; in the trials of persecution, in the perils of the ocean, in the perils of the wilderness, and in perils from the Indian; in famine, in nakedness, and cold.

After alluding, with much force and pathos, to the duty of imitating these traits in the character of our forefathers, he made a few remarks in a very feeling

manner, to the youthful part of the assembly. The Jews boasted that they had Abraham for their father, perhaps you sometimes congratulate yourselves, that you have the Pilgrims for your fathers; if you do this do not rest satisfied with it, but earnestly strive to imbibe their spirit, copy their faith, imitate their confidence in God, their self-denial, their heavenly zeal, and their constant practice of prayer. By so doing, you will be prepared to unite with them in the ardent worship of the heavenly world.

These highly interesting and impressive exercises will long be remembered; and these English Brethren have left in our hearts a memorial of themselves which we shall ever delight to cherish.

H.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 28, 1834.

Communicated for the Religious Intelligencer.

LETTERS FROM MR. STEVENS.

No II.

CANTON, CHINA, JAN. 24, 1834.

To the Sabbath School of the United Society, New Haven.

Dear Friends, youth and children,—Though it has been one of the coldest and most rainy days of winter, yet a long procession passed our American Factory, going to consecrate a new temple to the worship of an idol. Gongs and drums were beating, colors flying, many boys on foot carrying some splendid toys and tinsel ornaments, and a few young females on horseback, in gaudy dress of flaming silks, and decked with flowers. But the poor girls looked wet and frozen, and seemed to enjoy the show the least of any body. They were doubtless hired for the occasion, and when it was over, returned again to their guilty and wretched abodes. Thus you see that while Christian people are at home deliberating, the heathen temples here are multiplying; God is more and more offended, and forsaken, and unknown.

There are about 125 temples in Canton for the worship of false gods; many of them which are in the suburbs we may visit. The largest of them have from 100 to 200 priests, who eat, sleep, and live there; keep the temples and present the offerings of the people to the images, which if the idols do not eat, the priests do. In one of these, I have seen them perform their evening devotions. A hundred priests, with heads shaved bare, dressed in robes and covered all over with a long yellow scarf or shawl reaching to the ground, go round and round a large room, all in one row after each other, all chanting three or four words, and all together, repeating the same with one unvarying tone for many, many times. After half an hour, or an hour's repetition, they close it in this way; all coming together as much as possible, they take their stand before three great images of Budha, (which is the God they worship.) These images are in the shape of men, or rather giants, all covered with gold leaf, and are 15 or 20 feet high. When all are ready and still throughout the house, one small bell rings, close by the middle image, and all the priests fall on their knees, facing the idols; ring again,

when they bend forward and touch their forehead to the ground. Then they rise, kneel again, bend to the ground, and then get up and come away. But no man praises the living God.

This is the most splendid and largest temple I have ever seen; all its buildings must cover as much ground as the New Haven colleges do. It is a melancholy sight to look upon so many rational men going this daily, ceaseless round, ever singing the same words, and prostrating themselves before the same clay gods, whom they cannot love. When their monotonous song ends, and the stillness of their bowing to the images follows, one can almost hear the still small voice of God, calling to his deluded creatures below to look up to him, the blessed One. We might weep to see poor human beings honoring idols thus, but wholly forgetting the God who made them, and in whose hand their breath is. In all the time that I have been here, I think I have never heard a Chinese of his own accord say one word about God, or any superior power, or the world to come. It may be almost said, "God is not in all their thoughts."

But it is not my intention to give a description of the temples in China, or the worship; this you have seen and will see much better and more fully in the Chinese Repository, which Mr. Bridgman publishes. I only wish to show you the outside and visible condition of persons and things here; such as a stranger may describe to his friends. Whenever we walk through the narrow streets at any distance from the factories, the cry comes from every house, and door, and almost every person. "*fan kivi, fan kivi lo*," which means, *foreign devils*. This is the common name among them for all foreigners; but a Chinese acquaintance would not use it to your face. It is not always perfectly safe to walk out far apace, because one is liable to be insulted, or mugged, or pelted with stones, if he goes in any unfrequented place. A few weeks since, two of my American friends undertook to walk wholly round the city, and when they had nearly accomplished it, a party of Chinese met and stopped them, broke their canes, seized their watches, tearing away pocket and all, and left them to come home unhurt, but robbed of their watches. This happened in broad day light; but there was no help for it. Yet a man who understands them in any degree, and especially who can converse with them, may usually go any where without difficulty. Mr. Bridgman has been through many of the streets in the suburbs, and through the temples, at 11 or 12 o'clock at night, and alone. Within the gates of the city, no foreigner may enter; for the city is surrounded by a high old wall, which has 16 gates leading through it. But there are many thousands, and even some hundreds of thousands, who live outside of the walls; and among them we may walk through populous streets for several miles.

Let me show to you a Chinese dwelling and family. The houses of the rich are large and empty, shewing convenient summer rooms, and for receiving company and the like; but to us who are used to see rooms furnished with side-boards, mirrors, fire places, &c. &c. they wear a comfortless aspect, and seem destitute of ornament. Such houses are divided into two parts, one belonging to the males, the other to the females. The

mistress of the house does not here as with you, preside over her house, or her family, or her table. She never appears at table when company is received, and at other times she does not eat with her husband. Her female children and domestics are kept with her, but the male children belong to the other side of the house after they become 8 or 10 years old. There is no domestic fireside in China, where all the members of the family may spend the evening in a happy social circle. But among the poorer class, all these fashions are not and cannot be kept up. In thousands of the houses of Canton which we can see and enter, there are but two rooms, and in many, but one. These dwellings face the street, have no front window, but a door only. The room within is often small, with the ground for a floor, without chair or table, or any thing but a board or some stools, and dark within. Here they all live and eat together, if they can obtain any thing to eat. Their morning meal is at 9 or 10 o'clock, and consists of rice, with flesh or fish and vegetables. Their evening meal is at 5 or 6 o'clock, and nearly the same as the morning. But the poor people often cannot eat more than once a day. Their usual drink at meals and all other times, is very weak black tea, which costs but a few cents per ponn. The streets of the suburbs, in which these houses are crowded together, are not more than 6 or 8 feet wide at most, and are so filthy and offensive in the warm weather, that some of them are almost literally intolerable to a stranger. Yet the people appear healthy, and seem to be very cheerful and contented. They are almost always lively and inquisitive, pleased and ready to converse. In the public streets of Canton, the crowd and the notoriety would be too great, for a foreigner to stop and converse with natives, and give them books, but when alone, they generally receive books with pleasure. I have given many to them who could read, and who asked for them, on the islands around Whampoa. The African S. school of New Haven sent me money enough to purchase more than 500 little books, which are parts of Holy Scripture, for each book costs but one cent. I have also seen your own donation of fifty dollars, for which I thank the God of mercies, and feel my heart warmed towards you, and united with you all. Therefore I have written you these letters, and perhaps shall write more. The Lord be with you all.

I am your sincere friend,

EDWIN STEVENS.

For the Religious Intelligencer.

THOU SHALT NOT KILL.

Mr. Editor,—If the use of ardent spirits kills 30,000 annually in these United States—if it kills more than the sword, as was remarked by an intemperate physician some forty or fifty years ago; why not say, at once, to use or vend the poison is a violation of the sixth command? This command "forbids the taking away of our own life or the life of our neighbor unjustly; and whatsoever tendeth therunto."

To call a plain violation of this command by no harsher name than that of an immorality, seems not to be doing as we would be done by—not to be dealing in that plain and faithful manner which brotherly love requires.

Besides; the word immorality in connection with the temperance cause, has no point—no definite meaning. Suppose you call the person who sells, or the person who drinks *immoral*. In what sense is he so? One might say, because he violates the universal law of love; and another, because the poison produces fighting, profanity, abuse of family; or generally, that it produces the breach of every law—human and divine. The charge of immorality amounts only to a general charge—the charge of turning the world upside down.

With few exceptions, formerly the nurse and the physician prescribed ardent spirits as a no less supporter of life than atmospheric air. Under the amiable disguise, and with the winning name of cordial, life of man, bitters, cherry rum, Sampson or Pharaoh, every disease was to be successfully attacked, or its approach successfully stayed. If then we acknowledged the wisdom, and submitted to the authority of these guardians of health, why not now? Why not now show equal respect for their unanimous opinion?—an opinion founded on their own experience; and corroborated by the common sense of the whole human family.

But though the testimony of the same witnesses is now murder, and the judge has pronounced sentence of murder—murder of body and soul, in tenderness to such as are now church members, I would say, do nothing rashly—admonish them as brethren. I would have gospel cities of refuge appointed for the man-slayer by ardent spirits, as numerous as the possible means of killing with one and the same instrument.

In view of the violation of the sixth command, nothing more is meant, than, in comparison, to fix in the conscience of him who sells and of him who drinks the poison, a barbed arrow, which shall compel to cry out *thou art the man*.

NATHAN.

For the Religious Intelligencer.

THE HYPOCRITE DETECTED.

"They went out from us because they were not of us."

Many persons are troubled and perplexed when they see in the Universalist papers, the boasting that some who once professed to be Christians, have renounced their faith and embraced the doctrine of universal salvation. It seems strange that any man who believes in the immortality of the soul, can reject the sweet consolations of religion, and embrace an error so unnatural and groundless as universalism. I was once thus troubled and perplexed, but a fact that lately fell under my observation has cleared away the cloud from my mind, and disclosed clearly one of the reasons at least, why Christians by profession sometimes become universalists.

In the town of S. lives a young man, the son of pious and respectable parents, by whom he was taught the way of life and exhorted to walk therein. And, indeed, he did profess publicly his belief in the principles of the Bible, and avouched Jehovah to be his God. His prospects in life at one time were fair and promising, and if not distinguished for Christian zeal and activity, he was a respectable citizen. But the tempter came and presented the cup of woe—the fatal intoxicating bowl. He received its deadly contents. The church of which he was a member passed a resolution, by which

every member who partook in any way of intoxicating liquors, was considered in irregular standing. He opposed the resolution, but it was carried almost unanimously. "From that time he went out and walked no more with them." The church sought to reclaim him as a wandering erring brother; but it was soon found that he had fled to the tottering, frail, weak covert, Universalism, which in the day of God's wrath will be swept away and overthrown. He now stands forth a hypocrite detected, has lulled his conscience to sleep, and is now rejoicing in the "blessed doctrine," universal salvation. Ah! thou monster, run! Thy luring charms, not only debases the body, but induces the immortal mind to believe a lie. To Universalists I would say, "Trumpet" forth this renunciation of Christianity, but "Examine" carefully and truly the road you are pursuing, for it leadeth to eternal death. And let every professor of religion examine and see to it that his foundation is sure; lest when temptation cometh he too is overthrown; but especially let him examine and see if he is able to stand in the great and terrible day of the Lord.

H.

The Elements of Biblical Interpretation, containing a brief exposition of the fundamental principles and rules of this Science. By Rev. L. A. SAWYER, A. M. Pastor of the Presbyterian Church, Martinsburg, N. Y.

We have seen a few sheets of this work, now publishing by Messrs. Leavitt, Lord & Co. of New-York. We hope the remainder of the essay will be executed with the same judgment, correctness, and clearness of style, as this specimen; and have no doubt that the work will prove a useful manual for the general reader.

The following paragraph on page 6 states the design of the author.

In the present elementary treatise an endeavor has been made to exhibit the fundamental principles and rules of biblical interpretation, in such a manner, as to place them within the reach and comprehension of every intelligent reader of the English language. These rules are accompanied with such illustrations and examples, as will sufficiently evince their truth and show their application. The system of interpretation which is taught in this essay, is substantially the same as that of Ernesti; technical expressions however are generally avoided, as being ill adapted to instruct the great body of the Christian community for whose benefit this essay is more particularly designed.

GEN. SYNOD OF REF. DUTCH CHURCH.

The General Synod of the Reformed Dutch Church closed its session on Tuesday the 17th.

Extracts from the Report on the state of Religion.

The committee appointed to draft a report on the state of religion, beg leave to submit the following:

To the Christian whose language is, If I forget thee, O Jerusalem! let my right hand forget her cunning, it is both interesting and delightful to trace the church's varying history, and to observe the gracious designs of her Head, and the fulfilment of his promise from year to year: "I will abundantly bless her provision. I will clothe her priests with salvation, and her saints shall shout aloud for joy."

It is true that during the past year, not so much has occurred to afford the high satisfaction felt during the remarkable and extensive outpourings of the Holy Spirit

within a few years past, yet there has been much to cheer and animate.

In looking over the statistical tables, we learn that 144 of our churches have reported the reception of upwards of 1,500 members on confession, and above 700 on certificate.

While great harvests have not been gathered, brethren seem to have been faithfully occupied in other departments of labor. The churches have enjoyed a great amount of pulpit and pastoral services, much attention has been given to instruction in the elements of religion in catechetical and Bible classes, and in Sunday schools, and there has been an increasing attention to public exercises for the better indoctrinating of the whole church.

The ordinances of religion have been generally well attended—meetings for social prayer are found on all sides sustaining the interest of piety and cheering the Christian in his duties, and a proper attention is paid to the order of the house of God.

Unity of feeling and uniformity of sentiment have everywhere prevailed, and ministerial fellowship has been most pleasingly maintained, with a kind co-operation in each other's movements to advance the welfare of Zion.

An unusual number of ministerial changes have taken place, which it is feared may have an unhappy influence on the interests of religion;—new churches have been formed in large regions, formerly occupied by a single church, and by the occupation of missionary ground.

Our school of the prophets, though not receiving the attention it demands, is happily pursuing its way. The great benevolent undertakings of our day are receiving an increasing patronage; our Sabbath schools occupy a higher place in the affections of Christians.

The American Colonization Society is meeting the expectations of its friends, providing an asylum for the emancipated colored man of our own country; is spreading through the slave-holding portions of these states, a healthful feeling on the subject of slavery, which must lead finally to the entire removal of that curse from our country; and has secured to the Christian Church on the coast of Africa, in the colony of Liberia, a most important centre of missionary effort, from which, diverging in different directions, our missionaries may scatter the good seed of the word through the whole of South western Africa, and from ocean to ocean.

It is delightful to observe how generally Christian denominations are regarding it in this light, and that several have accordingly through it, either sent already or are making arrangements to send their missionaries, to degraded neglected and oppressed Africa. While we remember how great the blessings of civil and religious freedom, and all the privileges we enjoy, and commemorate their enjoyment in the house of God, the claims of Africa in her wretchedness, and that a wretchedness which nominal christendom has aided in deepening, should be particularly remembered.

We are happy to learn that the churches with which we are in correspondence are honored with recording numerous cases of precious revivals, the increase of churches and ministerial laborers, and an active co-operation in the various benevolent undertakings of the day, and are anxiously looking with us to the day when the kingdom of God shall come, and his will be done on earth as it is done in heaven.

THE NIGHT IN THE GARDEN.

It seems to me that the history of the world cannot exhibit an act of higher, nobler courage than our Saviour performed in coming down to meet Judas and the armed band, the night before he was crucified.—Just imagine the scene. On the eastern side of Jerusalem, without the walls, there is a sudden descent

to a stream, which flows through the valley, Across this stream, on the rising ground beyond, was a quiet and solitary place, where Jesus often went for retirement and prayer. He understood very well his approaching torture and crucifixion; he had taken, the evening before, his last sad farewell of his disciples, and with the day of agony and death before him on the morrow, he could not sleep. It was a cold night, but a sheltered dwelling in the city was no place for him. He asked his three dearest friends to go with him, that he might once more cross the valley, and for the last time take his midnight walk upon the Mount of Olives. Oppressed with anxiety and sorrow, he fell down alone before God and prayed, that he might be spared what was to come. He had gone on firmly thus far, but now his heart almost failed him. Six long hours of indescribable agony seemed too much for the frail human powers, which must necessarily bear the whole. He prayed God to spare him if it could be possible. But it could not. His strength failed under the exhaustion produced by his mental sufferings, and by the more than death-like perspiration which the night air, so cold at this season that even the hardy soldiers needed fire, could not chill. Mysterious help from heaven restored him a little, but though refreshed through heavenly sympathy, we must remember that it was human powers that had this trial to bear.

At last there is heard through the trees, at a distance down the valley, the sound of approaching voices. Lights are seen too; and now and then a glittering weapon. They are coming for him. Fly! innocent sufferer, fly! Turn to the dark solitudes behind you, and fly for your life! No. The struggle is over. The Saviour, collected and composed, rises and walks on to meet the very swords and spears sent out against him. We must remember that there was nobody to encourage him, nobody to defend him, or to share his fate. It was in the darkness and stillness of night, the very hour of fear and dread; and the approach of those whose dim forms and suppressed voices arrested his attention, was the signal not of danger, but of death,—nor of death merely, but of protracted and unutterable torture. Still he arose and went forth to meet them. "Whom seek ye?" said he,—*"I am he."* We have read this story so often that it has lost its impression upon us; but could we come to it afresh, and really appreciate the gloomy dreadful circumstances of the scene, we should feel that the deserted Saviour, in coming down under these circumstances to meet the torches and the weapons which were to light and guard him back to such enemies and such a death, exhibits the loftiest example of fortitude which the world has ever seen.—There was less noise, less parade, less display than at Thermopylae or Trafalgar; but for the real sublimity of courage, the spectacle of this solitary and defenseless sufferer, coming at midnight to meet the betrayer and his band, beams with a moral splendor which never shone on earth before, and will probably never shine again.—*Abbott's Magazine.*

LADIES ACTIVE.—A lady at Exeter, N. Y., has procured the signature of 103 persons to the pledge; two ladies in the fifth ward, Albany, in one month, obtained 75 names; another lady in the same city, in a like time, obtained more than 150 signatures.—*Am. Tem. Int.*

From the Connecticut Observer.

GENERAL ASSOCIATION OF CONNECTICUT.

This Ecclesiastical body met in Vernon, on the 17th inst. Rev. Dr. CHAPIN was chosen Moderator, and Rev. Messrs. HICKOK and MANN, Scribes. The number of delegates in attendance from the district associations, was large; and there were several delegates from foreign bodies in correspondence with the General Association. Rev. Messrs. Reed and Matheson, the delegates from England, were not present—being, as we understand, in Canada.

The associational sermon was delivered by Rev. Mr. Everst, of Norwich. Beside the usual business on the first day of the session, a proposition was discussed, at some length, to republish, under the patronage of this Association, the Saybrook Platform. Nothing was done on the subject.

Another proposition was submitted to the Association, respecting Church Psalmody; and a Committee consisting of Rev. President Day, Rev. Mr. Hickock, Rev. T. Smith, Rev. President Tyler and Rev. Mr. Calhoun, was appointed to report on the subject to the next General Association.

An able Report on the state of Religion, drawn up by Rev. Mr. Bacon, Chairman of the Committee appointed for that purpose, was read, and after some discussion, and one or two amendments, adopted and ordered to be published.

A resolution was unanimously adopted, recommending that associations and other ordaining bodies in our connection, should not ordain missionaries about to go to the West—but leave their ordination to the Presbyteries within whose bounds they propose to locate.

Another resolution was adopted, recommending that no candidate, sine titulo, should be ordained merely on his own request. This resolution is intended to check the growing practice of ordaining young men as evangelists, when they have no charge in expectation.

On Tuesday evening the anniversary of the Connecticut Education Society was held—an account of which may be found in another column.

On Wednesday afternoon, a large number of the friends of Christ, from different sections of the country, united in the celebration of the Lord's supper. Prayers were offered and addresses made by Rev. Dr. Neal, Delegate from the General Assembly of the Presbyterian Church, and Rev. Dr. Wisner, Secretary of the Foreign Board. Immediately after the communion, the cause of the American Tract Society, was advocated by Rev. Mr. Eastman, one of the Secretaries of that Society;—of the American Bible Society, by Rev. Mr. Shepherd, General Agent of that Society for New England;—and of the American Board of Foreign Missions, by Rev. Dr. Wisner. The two former addresses we were prevented, by other duties, from hearing. The address by Dr. Wisner, was one of the happiest efforts of the kind we have ever heard—animated, pungent, concise, and imbued with the very spirit of the Gospel. It will not soon be forgotten by those to whom it was addressed. The conversion of the world, as the ruling principle, the governing passion of our lives, was the theme—and the lesser objects which are apt to

engross our affections, and the controversies which so often embitter and corrode our minds, shrunk, for the time at least, into their native insignificance.

Among the encouraging facts mentioned by Dr. W. in respect to Foreign Missions, are the increase of funds, notwithstanding the state of the times—the increase of a missionary spirit in Colleges and Theological Seminaries—and the fact that so many ministers who are already settled in this country, are forming the design of going as missionaries to the heathen. Among this number are some of the ministers of Connecticut. The time was, when it was thought to come up to the demands of duty, if one remained at home, unless the call to go abroad was too imperative to be evaded. Now, it is beginning to be felt that the first duty of ministers is to preach the Gospel in heathen lands, unless the call to stay at home is decisive. Perhaps, said Dr. W., it may be the duty of some of these brethren before me, to go on a Foreign Mission.

The anniversary of the Missionary Society of Connecticut, Auxiliary to the A. H. M. S., was held on Wednesday evening. The meeting was opened with prayer, by Rev. Mr. Badger, delegate from the General Association of Massachusetts. Abstracts of the Reports of the Treasurer and Directors, were read by the Secretary. Resolutions were offered, and supported in able addresses, by Rev. Messrs. Ely, Savage, M'Ewen, Vaill, Allen, of R. I. and Peters of N. York—of which we have not time this week to prepare a sketch.

The receipts of the Society, the past year, are about \$10,000. If to this be added the income of the old Missionary Society of Connecticut, the whole sum devoted to Home Missions, the last year, by our denomination, in this State, is more than \$12,000. This, as was observed by one of the speakers, is a large sum in comparison with the past, but a very small sum compared with the actual ability of the friends of Christ in Connecticut.

A sermon was delivered on Wednesday at 10 o'clock, A. M., by Rev. Mr. Philips of Kentucky.—On Thursday at 10 o'clock, A. M. a sermon on the subject of slavery was delivered by Rev. Mr. Leavitt of New York—during which the Association proceeded with their business in a neighboring room. At 2 o'clock P. M. an address on the same subject was made by Rev. Mr. Bacon, of New-Haven. We were obliged to leave before either of these exercises.

The next meeting of the General Association is to be in Enfield on the 3d Tuesday in June, 1835.

Rev. Mr. Calhoun was appointed to deliver the *concio ad clerum*, at the next Commencement in New-Haven.

Several resolutions were, on motion of Rev. Mr. Bacon, passed in relation to slavery; and it was recommended to the churches to take up a contribution, on or near the 4th of July next, for the American Colonization Society.

The session of the Association closed on Thursday.

The attendance on the different public exercises, by the people of Vernon, and the neighboring towns, was truly gratifying. The choir of singers, by their spirit, taste and skilful execution, added much to the interest of the occasion. We wish every congrega-

tion in the State was favored with as commodious, neat, and well furnished a house of public worship. May the people be rewarded for their hospitality by the divine blessing on the various services.

Temperance Reform.

From the Temperance Recorder.

THE PULPIT.

It cannot be denied that the clergy, in too many instances, particularly in large cities, do not or dare not make known to their hearers the whole truth in relation to the temperance cause. In looking around upon their flock, they see here and there wealthy and respectable individuals whose business it is to sell rum—a business decidedly immoral—but who aside from this employment may be in all respects good men. They have large circles of friends; they are perhaps more ready than others to contribute to the support of the pastor and his church; they bestow their money freely to advance benevolent objects. How trying and difficult the situation of such a clergyman! But who can doubt what his duty is? Should he, fearing to give offense, remain silent—should he and his hearers be called hence, while some of them continue in the traffic—should they meet face to face before the judgment seat, and the sentence of condemnation go forth from the lips of a righteous Judge who has declared that he will make inquisition for blood; upon whom might such a sentence be expected to fall? May not the unfaithful or the timorous pastor hear words like these?—"Why did you not warn me? A word from you would have sufficed; but you was silent and I felt at ease." These remarks have been elicited by the perusal of two sermons recently published by the Rev. Albert Barnes of Philadelphia. They breathe the spirit of unshrinking faithfulness, of high devotedness to duty, and an utter disregard to the unworthy maxims of expediency. Every page is rich with the cogent and irresistible eloquence of truth. The sermon on the immorality of the traffic should like the *Ox Discourse*, be sent to every family in the nation. The second, on the causes of intemperance in cities, is equally powerful; and we doubt not that the faithfulness here evinced will be the means of giving a new impulse to the cause in that beautiful and rapidly growing city, and that all the clergy of our country will find in it something to rouse and incite them to yet greater efforts in behalf of temperance. We give a brief extract:

"If the things which have been stated are correct, then the path of duty and of safety is plain. These evils may be corrected. A virtuous and independent people may rise in their majesty and correct them all. And in view of this, I may call on the people of this city, the virtuous, and now sober population whom I address, to exert their influence in this cause; to abandon all connexion with the traffic; and to become the firm, and warm, and thorough-going advocates of the temperance reformation. Your country calls you to it; and the interests of our fair, and lovely, and much blessed city, call you to it. Every man who loves the city's welfare, should pursue no half-way measures; should tread no vacillating course, in this great and glorious reformation.

But more especially may I call on the young men whom I address, and ask *their* patronage in this cause. For they are in danger; and they are the source of our hopes, and they are our strength. We make our appeal to them by their hopes of happiness; by their prospects of long life; by their desire of property and health; by their wish for reputation; and by the fact that by abstinence, strict abstinence alone, are they safe from the crimes; and loathsomeness, and grave of the drunkard. Young men, hopes of your country, I summon you to the standard of Temperance. I call upon you with reference to your future welfare. I beseech you to regard the liberties of your country; the purity of the churches; your own usefulness and the honor of your family—the feelings of a father, a mother, and a sister. And I conjure you to take this stand, by a reference to your own immortal welfare; by a regard to that heaven which a drunkard enters not—and by a fear of that hell which is his own appropriate eternal home.

I have, this evening, but one other remark, a little more congenial with the spirit of my office. I address my fellow-professing christians; the ministers of religion, the officers and members of the pure church of God. The pulpit should speak, in tones deep, and solemn, and constant, and reverberating through the land. Of every officer and member of a church, it should be known where he may be found. We want no vacillating counsels; no whimpering, time-serving apologies; no coldness, no reluctance, no shrinking back in this cause. Every church of Christ, the world over, should be *ipso facto* known as an organization of pure temperance under the leadership and patronage of Jesus Christ, the friend and the model of purity. Members of the church of God most pure, bear it in mind that intemperance in our city, our land, and the world over, stands in the way of the Gospel. It opposes the progress of the reign of Christ in every village and hamlet; in every city; and at every corner of the street. It stands in the way of revivals, and of the glories of the millennial morn. Every drunkard opposes the millennium; every dram drinker stands in the way of it; every dram-seller stands in the way of it. Let the sentiment be heard, and echoed, and re-echoed, all along the hills and vales, and streams of the land, and on every house-top in the city, *that there is no hope of the conversion of a man who habitually uses ardent spirit.* And let this sentiment be followed up with that of her melancholy truth, that the money wasted in this business—now a curse to all nations—nay, the money wasted in one year in this land for it, would place a Bible in every family on the earth, and establish a school in every village; and that the talent which intemperance consigns each year to infamy and eternal perdition, would be sufficient to bear the Gospel over sea and land—to polar snows, and to the sands of a burning sun! And we are told that the pulpit must be still; and even Christians murmur and complain that this subject comes into the sanctuary! But no. The pulpit must and shall speak out. And the press must speak. And you, fellow Christians, are summoned by the God of purity to take your stand, and suffer your influence to be felt. For what communion hath light with darkness, and what concord hath Christ with Belial?

If you will have a constant vigorous health, a perpetual spring of youth, use temperance.

Extract of a letter from a lady in Otsego county, N. Y.—“In Exeter, one cider mill is about to be converted into a bar; one has already been taken down; some farmers are cutting down their apple trees, and the leading members of the temperance societies have become convinced that, though cider contains only four or five parts in a hundred of alcohol, it contains more than any man, woman or child can habitually drink with safety. What an amount of unreasonable petulence, “redness of eyes,” head-achs, morning nausea, mid-day stupidity, evening stultitude, dyspepsia, palpitation of the heart, and premature old age will be prevented, if the farmers throughout our land cease to make and to drink cider. No inhabitant of New-England or the cider making district of New York, New-Jersey or Pennsylvania, can be unacquainted with that most forlorn and loathsome class of mediacants, the ‘cider beggars’—men who go from house to house, commonly asking for nothing and receiving nothing but ‘a mug of cider’—infesting a neighborhood for years, until lodged in some poor-house or found dead by the road-side. Humanity is no where presented under a form of such squalor and hopeless degradation—the mind wholly obliterated, the external senses so impaired that, at the age of middle life, the man often presents the melancholy spectacle, the last in the ‘sad eventual history, *sane eyes, sane ears, sane every thing.*’—And all this may be, and often is, the work of that very harmless and respectable beverage, Cider, and of that alone. How much better that all orchards were cut down, than that the perversion or abuse of their product, should bring upon immortal man to this gloomy, this almost hopeless degradation.—A. T. Int.

If you wish to see the cause of temperance prosper in your town adopt the school district system, and in calling meetings, invite those that oppose temperance societies as well as those that are in favor of them, and be sure to ask those having objections to state them. William Jay, Esquire, of Bedford, Westchester county, one of the vice-presidents of the state society, has carried this system through his town with great benefit. The school district in which he resides commenced with six members; now numbers ninety. By proper effort during the present year, by the town societies, the district societies might average one hundred members each. This would give us one million in the state of New York.

DEACON BARNES AND CAPT. JOHNSON.—A man once addicted to intemperance, but who for some months had entirely abstained though he had not joined the temperance society, took occasion not long since, to relate, in a temperance meeting, his experience in regard to the influence of temperate drinkers of respectable standing in society upon the habits of the drunkard. Many a time, said he, have I gone to Capt. Johnson’s tavern, and waited for half an hour or an hour, for some respectable man to come in and go to the bar and call for liquor. After a while, Deacon Barnes would come in and call for some spirit and water. Then I could get up to the bar and do as he did. Deacon Barnes hearing of this, asked him if it was so? It is, said the man. Well replied the Deacon, you shall hang on me no longer. I joined the Temperance Society yesterday. “Did you?” “Yes.” “Well, then, I will join to-day, for I can do without liquor as long as Deacon Barnes can.” He did join, and is still a constant temperance man.

Rise from table with an appetite, and you will not be likely to sit down without one.

In the columns of this number says the American Temperance Intelligencer, we have given the proceedings of the American Temperance Society, at its late meeting in Philadelphia, and the formation of the United States Temperance Union. The meeting was one of great interest; and occurring as it did, just at the time of the assembling of other bodies, for other purposes, thus affording gentlemen from other states and countries an opportunity to attend, the influence which will go forth will be both salutary and extensive.—The gentlemen in Philadelphia, who were elected members of the committee of the Union, and on whom the labor will fall, are gentlemen of great respectability, and no doubt, like their associates in the committee, will use their utmost influence for the diffusion of temperance principles.

And "there is yet very much land to be possessed." The great valley of the Mississippi, with its two hundred navigable rivers, its growing towns, villages and cities, and its immense mass of population, rolling onward toward the Rocky Mountains, and over them to the waters of the Pacific—this country—this world, is stretching forth its hands and asking for help from their fathers and their brethren. Shall they ask in vain? The South, too, presents an inviting field—white already to the harvest. And now is the time to press this work with vigor. The question, whether it can be done, is settled. Whether it will—is that a question to be agitated? Is it one of which there is, or of which there can be any doubt? We think not. The means for doing it, Providence has placed in the hands of the men of this generation. The pen, the press, and the living agent are all necessary, all accessible, all ready to take the field. The press especially, that mighty engine of moral power, which so often has dispelled the shades of moral darkness and let in upon it light, conviction and reformation, stands ready with its millions of messengers, and waits only the command, so commission them to go forth and visit every family, and enlighten every mind in the United States, and in the world.

We cannot but regard the formation of this Temperance Union as an omen of much blessing to our country. Conducted, as we are confident it will be, with much prudence and good will, headed as it is by men of enterprise and in the very vigor of life, and located as its center of operations is in one of the great commercial emporiums of our country, its opportunities for receiving and communicating intelligence, need be limited only by the means at its disposal. And we take this opportunity to say to the gentlemen composing the executive committee of the Union, and particularly to those upon whom most of the labor is expected to devolve, that whatever aid we may be able to render them in experience, or talent, or facility for giving information, shall be most cheerfully and promptly given. We are all fellow laborers in the same field, and that "field is the world."

TEMPERANCE ORGANIZATION.—The combination that now exists throughout our country, to put down a national sin; claims the consideration of every good man. Many who have not examined the nature of this organization, see in it, danger to our liberties. They fear that the society may step aside from its avowed course, and undertake some other reformation, in which there may not be such unity of sentiment. A little reflection will convince all that such fears are groundless. If the temperance organization has strength, it is because its purpose is single, its motive pure. It is a practical application of the great law of self-preservation, and let this principle be for a moment abandoned—let this society lend one particle

of its influence for the promotion of any other object, and in exact proportion as that object is at variance with the good of all, will the strength of the society be impaired; the moment it should become perverted to the purposes of designing men, it would be wholly powerless.—The very magnitude and the truly formidable nature of the evil is also a cause of the intrinsic strength which this society will never lose, while intemperance exists. The evil had become so great that none were safe; scarce a family escaped without being called upon to offer up one or more of its members to this great Moloch. Temperance societies avow for their object the removal of this great evil, thus proposing by the influence of light and love and reason, to persuade all to abstain from that as a common drink, which when so used, rarely if ever fails to lead to intemperance. When there shall be no drunkards to be reclaimed; no temperate drinkers preparing to become drunkards; no makers and venders who live by rendering men intemperate, then and not till then, will the efforts of the society cease. From the private individual who signs the pledge through all the gradations of school district, town, county, state and national organization, there is the most perfect train of action, arising from this entire unity of purpose, and all this is not only consistent with but inseparable from entire independence. All have a right to take such steps for the advancement of the great object as they think best. All reserve to themselves the right to withdraw at any moment from the association. How absurd to raise against such an organization the cry of political chicanery!

Extracts from a letter, dated

"Boston, April 30, 1834.

"We see a very great advance in the temperance cause in this state within a year. Our city government are taking higher ground than they have ever done before, and a committee of three are now visiting every place where a license is applied for, and report to the whole board. No license will be granted for the sale of liquors in the bars of theaters.—Rev. Louis Dwight has been employed to go through all the institutions in this city for the punishment of crime and the relief of paupers, and ascertain what proportion is caused by intemperance. To this, he has obtained the certificates of the judges of the police and other courts. The result will show that intemperance for ten years has cost this city, for the support of its subjects, about half a million of dollars, or fifty thousand dollars a year. It is a document of great importance, and second only to the one now getting out for the state of New York. [The writer alludes to the Report on Jails and Poor-houses, collected and prepared by Mr. Chipman, and which is now published and for sale at the office of the New York State Temperance Society, at 25 cents single, or \$10 per hundred copies.] Such statistics are greatly needed, that we may drive dealers and distillers from their strong holds, and show the cost to the injured and abused temperate part of the community, for the support of these death fountains. A great proportion of all the taxes in this city, go to support this abominable vice of drunkenness. We find one person has been sentenced to our House of Correction 21 times—others twelve, ten and eight times,

and fifty of these convicts have been there on an average over six times each.

It would be a vast saving of expense to have a law passed, that when a person had been sentenced three times to the House of Correction for intemperance, that at the third committal, the term should be for three years; for the fourth, five years; for the fifth, ten years, and after the fifth, for fifteen years. Drunkards would then be made to earn their living, and kept sober until there could be a strong probability of their reformation. Yours, &c."

U. S. NAVY.—A bill is on foot, and will in due time come before Congress, authorizing the Secretary to take steps for the further suppression of intemperance in the Navy. In the investigations in which the bill originated, it appeared that Commodore Rogers never to his knowledge tasted ardent spirit—Commodore Chauncey has not in the last thirty years—Com. Morris not for many years, and the Secretary of War has never tasted it. Young men, who aspire to situations of honor, remember these examples.—*A. T. Int.*

Revivals.

REVIVAL IN CINCINNATI.

Dr. Thomas D. Mitchell, in a letter to the editor of the *Philadelphian*, dated the 10th ult. says:

Early in April, a few persons were deeply impressed with a feeling, that God was about to make a special manifestation of his power in this great and guilty city. But the mass of professors was like lead, not melting in a furnace, but cold, heavy, and insensible. About this time it pleased the Great Head of the Church to send hither the Rev. President Young of Center College, whose heart had been touched with a live coal from off the altar, by a recent engagement in a powerful revival. He preached to overflowing houses, night after night, for more than a week, and sinners were pricked in their hearts and cried mightily unto God, and a goodly number soon rejoiced in the hope of salvation by the blood of the Lamb. His labors were confined to the Sixth church, but by a friendly understanding which I rejoice to say still exists among the churches—the Second and Third relinquished their own weekly services, to join in the great congregation, at one fixed place. And the work was indeed most signal, and calculated, in some instances, to convince the doubting professor, and even the open infidel, that God was present of a truth. Two men advanced in life, and of grossly intemperate habits, were among the fruits of this revival. Said one of them: "I have had more real pleasure in a few days lately, than in fifty-six years before."

President Young was under the necessity of going home, and for a few days, there was no extra help in this work: but just at the desired moment the Rev. Mr. Hall, of Lexington arrived, and a new impulse was now given. This faithful and devoted servant of Christ, preached from the 3d to the 6th instant, in the Sixth Church every night with manifest success. The Spirit of the Lord God was there, and many cried out, what shall we do to be saved? By a mutual agreement among the ministerial brethren and others of the three churches, the protracted meeting was transferred to the Second Church, under care of the Rev. Dr. Beecher, on Monday evening the 5th inst. and it has been continued to the present time, and will be for some days to come. The house which

is very spacious, was filled, and the interest has been steadily increasing. Our daily sunrise prayer meeting began with sixty-five on Monday last, and it has extended to one hundred and fifty, and even over two hundred and fifty.

You are aware, perhaps, that the congregation of the Second Church embraces many very influential men. There are in it not less than 10 physicians, as many and perhaps more lawyers, and the mass, generally speaking, is intelligent. It was feared that what are called *new measures* might excite disgust; but I am happy to tell you, that I have not met with a single instance of repugnance, much less of out-breaking opposition, on this score. * * * But you will inquire what is the result of this movement? I answer, with gratitude to the Lord Jesus, that 32 have already been received on examination, to the communion of the Sixth church, and nearly as many more are expected to be added. And in our own assemblies in the Second Church, there are very many under deep concern, and not a few have found hope in Christ.

From the Cincinnati Journal.

REVIVAL IN HAMILTON AND ROSSVILLE, BUTLER COUNTY, OHIO.

It is a little more than two years since this church was organized, under circumstances of peculiar embarrassment. With thirty-five members, I commenced my stated labors here the last of June, 1832. In the autumn and winter following, God was pleased to hear the cry of his people, to revive his blessed work, and added unto us such as we hope shall be saved; so that in March, 1833, we had received to our communion, on examination and by certificate, fifty. About this time, the 'Old and New Schools' became the topic of conversation, and the Holy Spirit took his departure; and for nearly a year, no cry of solicitude, on the subject of salvation was heard, either from the saint or the sinner. The saint slumbered at his post, and the sinner went on in his sin. In March last, at our monthly church-meeting, (the design of which is, for free conversation and prayer,) it became apparent that a few were aroused to peculiar fervency in pleading with God to revive his work. Others soon caught the holy fire, and prayed in confident expectation that our spring communion would be a season of salvation: Nor have we been disappointed; for while saints were yet speaking, the Holy spirit came down and sinners were pressing into the kingdom of God. More than thirty profess to have offered to God the sacrifice of a "broken spirit—a broken and contrite heart." Twelve of these, have been received to the communion of the church. Others purpose soon to make the same public dedication of themselves to God.

The work has been mostly among the youth, numbering as its subjects those of the first respectability, whose work and influence promise much to the cause of Christ.

Among the means of promoting this blessed work, there has been nothing unusual, or worthy of special notice. The peculiar strength of feeling exhibited in the first stages of the work, has subsided, yet some appear honestly seeking their salvation, and many I trust feel that the Holy Spirit is still with us.

Yours in the bonds of the Gospel,
A. POMEROY, Pastor.

Hamilton, O. May 31, 1834.

Poetry.

From the Connecticut Observer.

JOY IN BELIEVING.

"God desireth to have no slaves in his family."

Rev. Dr. Hawes.

Man asketh homage.—When his foot doth stand
On earth's high places, he exacteth fear
From those who serve him. His proud spirit loves
The quick observance of an abject eye,
And cowering brow. His dignity he deems
Demands such alimant,—and he doth sliew
Its effluence, for the food he seeks
To yield it nutriment.

But more than this,—
He o'er his brother rules, with scourge and chain,
Treading out nature's charities,—all life
To madness tortur'd, or in misery crush'd,
Goes, an accusing spirit, back to God.
Yet He, the Eternal Ruler, willet not,
The slavery of the soul. His claim is love,—
A filial spirit, and a song of praise.
It doth not please him, that his servants wear
The livery of mourning. Peace is sown
Along their pilgrim-path, and holy hopes
Like birds of Paradise, do sweetly pour
Melodious measures,—and a glorious faith
Springs up o'er Jordan's wave.

Say, is it meet
For those who bear a Savior's badge, to sigh
In heathen heaviness, when joys of earth
Quench their brief taper?—or go shrinking down
As to a dungeon, when the gate of Death
Opes its low valve, to show the shining track
Up to an angel's heritage of bliss?—
L. H. S.
Hartford, June 8th, 1834.

INDIAN EXAMPLE.—An Indian went to Pittsburg and purchased a barrel of rum to sell to his red brethren. While on his return to his tribe, he heard a Methodist missionary deliver a temperance address. His feelings were touched—he took back the barrel of rum to the trader, and declared he would neither drink nor sell any more spirituous liquors, for it was against his conscience. He earnestly begged that it might be taken back, adding that if it was not he would pour it into the Ohio. The trader as well as the white people were stupefied, and assured him that it was the first barrel of rum they had ever seen returned by an Indian. It was taken back, and probably sold to some white man whose conscience was less tender than the poor Indian's. Would that every dealer in ardent spirit throughout the Union would give conscience a candid hearing on this subject—and if its admonitions should be listened to and respected, a few months would see the United States free from all the hundreds of thousands of drunkards that are now kept so by the rum-sellers.

The signs of the times indicate a termination to the trade in ardent spirits as a drink at no distant day.

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Public opinion is omnipotent in this land of liberty,—and when that opinion becomes concentrated, and bent on destroying an evil; no man can long stand out against it. Many of the present race of spirit-dealers will hold out to the last grasp: but one would think no young man, or any one having the present aspect of things in view, and any regard for reputation or the commendation of the virtuous, would now commence this traffic—a traffic which is looked upon with disgust and will soon be branded with infamy.

CREATION.

What an idea of the power of God does the creation give us! He only said, *Let there be light, and there was light.* He spoke, and the earth was made; the heavens, and all the host of them, had their being by the breath of his mouth. He is as wise as he is powerful; the more we consider the beauty, the variety, and the usefulness of the things which are made, the more clearly we see, that they are the works of the highest wisdom and contrivance. O Lord, how manifold are thy works! In wisdom hast thou made them all. How great also is the goodness of God! It is owing to his free goodness that any creatures were formed; and his tender mercies are over all his works. In him we live, and move, and have our being. He giveth us all things richly to enjoy, and hath bestowed such love upon us, that we should be called the sons of God.

HAPPY in the promise that God will give the Holy Spirit to them that ask it of him, let us frequently and fervently pray for the invaluable gift. Let us come with boldness to the throne of grace, that we may find grace to help in every time of need. Be pleased, O Lord to shed abroad his sanctifying influences on our minds, that he may become our comforter and our guide;—that our bodies may be preserved as his pure temples, dedicated to his service, and animated by his presence; that he may constantly dwell in our hearts, and that we may be one with Thee, our Creator, Redeemer, and Sanctifier ever.

"Nothing moveth me more, and weigheth my soul, than that I could never, from my heart, in my prosperity, so wrestle in prayer with God, nor be so dead to the world nor so heavenly-minded, as when a heavy cross was upon me. The cross has extorted vows of new obedience, which ease hath blown away, as the chaff before the wind."—Rutherford.

OMISSION.—The decision of the General Assembly of the Presbyterian Church upon the immorality of the traffic in ardent spirits, as published in our last, should have been credited to the New-York Evangelist.

EDUCATION SOCIETY.

The annual meeting of the Female Education Society of New Haven, will be held at the house of Mr. Timothy Dwight, on Wednesday, July 2d, at 4 o'clock, P. M.

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